
Imprimatur,

*G. Jone R. P. D. Henr. Episc.
Lond. à sac. domesticis.*

May 17. 1676.

Imprimatur,

*G. Jone R. P. D. Henr. Episc.
Lond. à sac. domesticis.*

May 17. 1676.

THE
NOTION
OF
SCHISM

Stated according to the
ANTIETNS,
And confidered with Reference to the
NON-CONFORMISTS:

And the PLEAS for SCHISMATICKS
examined: Being *Animadversions* upon
the *Plea* for the *Non-Conformists*.

With Reflections on that Famous *Traße* of
Schism, Written by M^r. *Hales*.

In Two Letters to a very Worthy Gentleman.

LONDON,

Printed by R. W. for William Oliver and George Rose
Bookfellers in Norwich, and are to be sold by them there, and
Nath. Brooks at the Angel in Cornhill, and R. Chiswell at the
Rose and Crown in St. Paul's Church-yard. 1676.

THE NOTION OF SCHISM

Stated according to the

AN TI ET S

And considered with Reference to the

Non-Confessionists:

And the Pleas for SCHISMATICS

examined: Being a Discourse upon

the Plea for the Non-Confessionists.

With Reflections on that Famous Tract of

Schism, Written by M. Wiles.

In Two Letters to a very Worthy Gentleman.

LONDON,

Printed by R. W. for William Oliver and George Rolfe
Booksellers in Newgate and are to be sold by John Johnson and
Nath. Brooks at the Angel in Cornhill, and R. B. at the
Rose and Crown in St. Pauls Church-yard. 1795.

TO THE
READER.

THE Plea for Non-conformists (tending to vindicate them from Schism) came to my hands long after its Edition, and then by accident too: But the Schism being still continued, I hope you will not think it too Late, or Impertinent to publish these Animadversions upon that Tract. Now, should I protest against all Vanity, and Popularity; disavow all Interest, and Sinister designs: should I tell you in most Solemn, and Sacred protestations, that I have no other

To the Reader.

end in the publication of these Papers, but
the Honour of God, and the Peace of
his Church, yet it were still at your mer-
cy to credit these Asseverations, or receive
them as the usual pretensions of every
Author. Therefore I resolve against the
Impertinence of an Apologie, and leave
you to the common liberty of Censure: If
I meet with the fate of St. Paul, to pass
through good as well as bad Report,
I shall have Honour, and content enough.

If thou art a sound, and sober mem-
ber of the Church of England, I know
thy Temper cannot be Sullen, or Ill-na-
tur'd: it is thy Genius to be Candid, and
Generous, and thy Religion makes thee
Charitable: and therefore I am assured
that thy Balms cannot break my Head:
and if these Papers may in any measure
contribute towards thy firmer settlement
in the Communion of this Church,
my principal End is then effected.

To the Reader.

If thou art a Dissenter from this established Church; but hast not lost that Christian Temper of Modesty, and Humility, read on; there is hope of thy recovery, that thou wilt not dye a Schismatick. But if thou art one who hast given up thy Name, and thy Reason too to the Leader of a Conventicle; let me beseech thee to read no further: for this little Discourse will but provoke thy Passion. I have no Hope to prevail upon Pertinacious resolutions; I never yet cleansed a Leper, nor raised the Dead: but if I had, I should notwithstanding Despond of ever perswading any Obstinate, or Passionate man: for it does not appear to me evident, in all the History of the Gospel, that our Lord (among his many Mighty Works, and Miracles) ever cured Perverseness.

If thou art a Romish Recusant; let me intreat thee to Suffer thy Reason

To the Reader.

to recover its Liberty, and not alwayes
be in Vassallage to those Roman Dicta-
tors. I know there are many of that
Religion in this Nation, who are Gen-
tlemen, of Complaissant Converse, and
Ingenious Education: but I wonder that
ye (who pretend so much Abhorrence of
Fanaticism, and boast of Loyalty to
your Prince,) should yet degrade your
selves to the same Level with the Basest
Sectaries, and live in constant Rebelli-
on to the Laws of your Natural Sove-
raign.

There is great Reason that the Kings
of England should ever have a pecu-
liar Jealousie upon your Party: for though
your Bodies, and Estates are Subjects
of England, yet your Souls, or Reli-
gion are under the Empire of a For-
reign Jurisdiction: and as long as ye
continue so, there is no Reason in the
world, that can give the Crown suf-
ficient Security for your lasting Allegi-
ance.

To the Reader.

ance. As for those of your Religion, who live under the Laws of the Romish Dominions, I have great Charity for them, for they can plead submission to their own Superiours: and I am apt to believe that Plea may be very considerable, when they come to appear before the Prince of Peace, and the God of Order. But for you, whose Lot hath cast you under the Government of the Kingdom, and Catholick Church of England, and yet to Divide from their Jurisdiction, and subject your selves to the Canons of a Forreign Church, is not only a Disobedience against the Laws of this Church, and State, but a Violation of the Antient Canons of the Catholick Church; and is so great a Disorder, and unreasonableness, that the Penalties inflicted for your Recusancy, are as Just, as they are Severe, and ye merit no Compassion. Indeed if your deserting the Romish, would put you out of the Catholick Church, I would never upon
those

To the Reader.

those hard terms perswade you into our Communion. Our Profession of Faith ye will acknowledge to be the antient Catholick, and Apostolick Creed: I know your principal Prejudice is against the Succession of our Bishops, and the Authority of our Priesthood: But let me beseech you to do so much Right to us, and so much Justice to your selves, as impartially to peruse Mr Mason's Vindication of the Ministry of the Church of England, and if his Transcript of those Acts, and Monuments of our Church will not satisfy you, let some of your subtlest Jesuits convict that Author of Falshood, or Imposture; and I will acknowledge that we are no Catholick Church, and you no Schismatics.

There are many of your Religion, persons of great Honour, and Estates in this Kingdom, who may easily have the Advantage to view, and examine the Original

195 To the Reader.

ginal Records of the Consecration of our English Bishops, in that great Crisis of our Reformation; and methinks in so weighty a matter, where your Estates (if not some rather Interest) are highly concern'd, ye should be strictly inquisitive; and not so blindly acquiesce in a popular Mistake, and Jesuitical delusion. In the mean time I charge you with the guilt of Schism, in Dividing from the Church of England; and if you think yourselves injur'd by this Indictment, let any of your Romish Champions be the Doctor's Second, and publish a Plea for your Vindication; and though I am none of the Worthies of England, yet I will engage for a Reply. If any of you shall think fit to require it, I dare undertake to prove, that the Canons of the Romish Church, do no more oblige any Subject of England, than our Statute Laws do bind the Poles, or Moscovites: and that it is as great a Disorder and Impertinence,

To the Reader.

penance, for the Bishop of Rome to
excommunicate, any of the people of En-
gland, as it were for the Lord Chief
Justice of England, to outlaw Don
Juan of Austria.

And now, Reader, I leave you to enjoy
your Freedom, to be Candid, or Clamorous
as your fancy inclines you. To be wound-
ed with the Arrows of Bitter Words, is a
very easie kind of Martyrdom, and say
what you please, I am resolv'd to be un-
concern'd, and subscribe myself,

Your Christian Friend,

R. C.

Worthy

Worthy Sir,

I Not long since receiv'd from the hand
of a Non-conforming Pastor (by way
of Answer to my impeaching him of
Schism) this Tract Intitul'd A Plea
for the Non-conformists, tending to justify
them against the clamorous charge of Schism
by a Doctor of Divinity, whom the Dissenters
call Dr. Owen. And whether I may at-
tribute it, to the slighting or carelessness of
our Clergie, I know not: but as yet I have
neither seen or heard of an Answer thereto.

Sir, The true Friendship I have for you,
and your abilities, which I am no stranger
unto, prompts me to put this Plea into your
handling, and beg your Animadversions up-
on it: Supposing the Doctor has much wan-
dered from that Notion of Schism deliver'd
down to us from the Primitive Fathers in
the sense of which Sacred Priests, I shall al-
ways rather espouse in any point I find so
clearly

clearly determin'd by them, than the crude and partial (if not Enthusiastick) writings of some Moderns, whose heads seem rather fluster'd with a prejudic'd Interest, than bal-lac'd with an Apostolick Sobriety.

When I reflect upon this Intrigue of the present Dissenters from the Church of England, in confounding the Notion of Schism with that of Heresie, and by that jejune project would evade that Scandal of being Schismaticks; a discrimination esteemed so odious and perilous among all good Catholicks in all Ages of the Christian Church; I can fancy no other reason they can have than this, (viz.) lest their Proselytes and followers should be justly affrighted at the dangerous guilt of Schism and Separation; and consuls their return to that Fold which they have deserted, which is certainly their safest Interest.

Another Stratagem, which has not been less useful for them than the former, is their condemning an Apostolical Succession of Priesthood; and thereby lessening the hazard of a Schismatick condition in the opinion of the people: This unchristian humour they continually instill into the Populacy, and inforce it with this Anti-Apostolick Maxim,

Maxim, That there is no difference between a Priest and a Lasciv, but that the first reads the Prayers of the Church, and Preaches Morally, as they call it; and the other is gifted with continual Revelations: for that, they must mean; if any thing, by praying by the Spirit in their notion. I must confess I am as yet unconverted to these Opinions, and have an awful respect to your Sacred Order, and I could be as easily Proselyted to Atheism, as to think a Knipperdolling or an Hugh Peters were as true Priests of the Living God, as a Tertullian or a Chrysostom.

Sir, As an obedient Son of the Church of England, and a Loyal Subject to my Sovereign, and so oblig'd to be very solicitous of the Welfare of Church and State, give me leave to sigh out some thoughts which have been and are afflictive to my Solitudes, and may detect, if not the causes, at least the encouragements of our Schisms.

When I see the admir'd providence of our indulgent Prince (so eminently expressed in his Royal Amnestie and Act of Oblivion) for the obliterating all Animosities and Rancours (which might still ferment in the hearts of men so Diametrically oppose,

and

and who had espoused Cases as contradictory as best and worst,) contemned and flouted by an undutiful and unchristian humour of persisting in the same stubbornness where-with they have check'd two Glorious Princes, and Mated a third (God bless the fourth) and wherewith they brought upon our Church and Kingdom, the late horrid and lamentable confusions ; Indignation prompts me to think, that Sincere Religion cannot reside in an ungrateful heart ; nor true Piety and Loyalty, where there are no Symptoms of their repentance. And let me appeal to common sense and reason, what a frightful face of Government there would appear in this Nation, if all His Majesties evil-disposed Subjects should as boldly resolve to perpetrate all those Crimes prohibited by the Common and Statute Laws of this Realm, as the Dissenters do temerariouly transgress, or fraudulently evade those Statutes relating to Conformity.

when I see some of your Sacred Oacer fly at a Dignity, a Bishoprick, and when they have truss'd it, quarry and prune themselves upon it, and live as if a Diocese were only designed to Gorge and Aggrandize the Bishop, and he not concern'd to be a faithful Shepherd to his flock, but negligent,

(1)
gent, if not wholly careless in no small part
of his Episcopal Function and Paternal charge
(witness the omission of that Solemn Office
of Confirmation :) nor obliged to moderate
over, and inspect the manners of his infe-
riour Clergie, who are in Law but his Cu-
rates, and whose vices and disorders reflect
a Blot upon himself, and a Scandal to the
Church; then I think, the longer time runs,
its sand will be the fuller of dust, and I
am ready to renounce my Philosophy, and be-
lieve that Gold may rust; and we have too
many Rosy-Crucians in Divinity to make
their Remarques.

When our Parochial Clergie shall out of
good nature, tepidity or perjury omit, if not
all, at least some part of the Divine Ser-
vice, to curry their Males, and coaks their
Females: when to please a weak Sister, the
Cross after Baptism must not be used, and
for a bribe the Sacrament shall be Admini-
stred to a sitting Bumkin, and the Priest
shall civilly be from home, when a thing de-
parted is to have the Burial of an Ass: when
every Parish shall have a singular Directory,
and every waxen Priest shall assume a
Papism to dispense with Oath, Canons and
Statutes, and the Diocesan shall be demure-
ly compos'd into a posture of consent with
B closed

closed eyes and folded arms, are we then like to be blest with one faith and one way?

When too many of our Nobility and Gentry shall assume that honour and glory to list themselves in, and be reputed Sons of our Church of England, but by their Profaneness, Debauchery and prodigious vice, live Antipodes to that holy Profession, and act below the dictates of uneducated nature; then I think this must be influential upon the Manners of the Populacy, and create an inclination to Schism, if not an absolute contempt of Religion in them, who are commonly capable of no other direction in their Morals and Piety, than the virtuous examples of their Superiours.

When too many of our Nobility and Gentry shall desert their antient Seats and Country Interests, to enjoy an urbane effeminacy, immerge in the gulfs of Luxury, and to enervate in the Veneereal Laboratories of the Town, with the greater Security to their names, and less observation of the world; this must be reputed no small cause of Schism in their Tenants and Dependents, who in many Lordships and places of the Nation want nothing more, than the antique Hospitality

ality of England, and the Orthodox practice of their Landlords and Patrons, to secure them against the cantings of the wolves, and to shame them into a conformable obedience: and were it seriously consider'd, how easie and natural the motion is from immorality and Atheism, to disloyalty and civile Apostasie, these Monsters would be prescrib'd the Courts of Princes, to learn humanity among flocks and herds.

But when the Sacred Name of Jesus shall be mouth'd by the most vicious persons, to disguise an ugly, perhaps a treasonous design, and novi homines, men of yesterday, shall dare to trifle with that Scepter which dignified them, and problem the Rights of their Prince in the face of his Throne; when Englishmen shall Italianize and shoot those envenom'd arrows, their filthy Pasquils to wound their Prince in his reputation, which is the soul of his Throne: O, then I think, if it awakens not all the Sentinels of the Government, sure they are in their dead sleep or insatuated for destruction.

when I consider the ill-boding circumstances attending the Church of England, her prodigious rents, her assiduous and impudent Adversaries, accompanied perhaps

B a

with

with too much Supinity in some of her most Principal members, and when it comes into my mind, that Miracles are ceased too, then each moment spur on my thoughts to expect; when Religion (now on tiptoes to be gone) should turn her back upon us, and that the ultimate failure of the Faith is at hand, ready to be the Harbinger to the Catholick Dooms.

But, Sir, not to trouble your more Serene Meditations with such melancholy reflections, give me leave to Alarm you to Muster your notions, and by your Animadversions upon this Doctor, undeceive the deluded multitude in this weighty subject of Schism, the Dam of our Mischiefs; and which threaten the ruine of our Church, and with that the unbending that excellent temper of Government which has been the envy of the Nations.

SIR,

I am yours, &c.

W. C.

Honoured

Honoured Sir,

THat Kingship and Episcopacy ; have been the antient and continued Government of this Nation in State and Church, ever since our Primitive Christianity, is evident from undoubted Records: But the Gentlemen of our *New English Interest*, mock at the two old Grandfires, Monarchy and Hierarchy, and begin to hope that they are come to their decrepit Age, and not far from a Grave, and they are preparing for their funeral. It is now scandalous to be Loyal to our Prince, or Regular to the Church. You will be thought a mean-spirited Gentleman for expressing any regard to a Minister of Religion. And you have no way to redeem your Honour, but either to turn Atheist, or list your self a Member of the *New Interest*. And now Sir, can it be reconcil'd to Friendship, to ship your Friend, when the Clouds look black and threaten a Storm? But since you are as kind to me as you are to your self, and are pleas'd to embark with me, I am resolv'd to adventure,

B 3

ture,

ture, and am prepar'd for Tempest, and that worst of Hurricanes, the madness of the People.

I think it highly necessary to demonstrate our Non-conformists to be Schismatics: for though meer State Interest may legitimate many severities against those Persons and Principles that are Antipodes to the establish'd Government; yet if that were truth, which the Doctor pretends to prove, That the Sectaries of *England* were as much in the family of *Jesus*, or in the Communion of the Catholick Church, as the Church of *England*; it would puzzle my Reason, to make a Substantial Apology for our Penal Laws. But if we can make it evident, that these men walk disorderly, and are Separatists from the Catholick Church, it will then appear, that our Laws are so far from Rigor or Persecution, that they are more charitable provisions, and only design'd to compell men to come in to that Society, where their Eternal Interest will be most rationally and manifestly secur'd.

When I first open'd the *Doctor's plea* you sent me, mine eye chanc'd upon a very pleasant passage, to this effect, viz. *That the Greek Church call the Church of Rome, Schisma;*

Schismatick, and the Church of Rome return the Schismatick upon the Greek Church. The Church of England make the Romish Church the Schismatick, and the Church of Rome charge the Schism upon the Church of England. — Again, The Church of England call her Dissenters Schismaticks, and the Dissenters think the Church to be Schismaticks from them; and so we have call'd one another Schismaticks Round: and therefore Schism is but Vox & præterea nihil, nothing but a meere noise and Nick-name, which every Party cast upon all them who are not of their Society.

But let us try the Strength of this Argument, by translating it to another circulating word, and that is Infidelity. The Mahometan calls himself Musalman, which my *Persic Dictionary* assures me, signifies Faithful or Believer in God; yet we Christians call the Mahometans Infidels; and they call us Unbelievers. We call the Jews Infidels, and they return the same name upon us and the Mahometans too. Both Christian, Jew, and Mahometan pronounce all Pagans to be Infidels, and ten to one, but they are as stout and peremptory as the rest of Mortals, and think all Mankind Infidels but themselves. Thus the

whole World have call'd one another Infidels Round, and therefore Infidelity is but a meet empty noise, and there is no such thing in the World as a True Religion. I appeal to any sober Judgement, if there be not as much Logick in this, as there was in the other.

I hope it will be an easie discovery, to find out the square of the *Doctor's* Circle, and to fix the Notion of Schism upon a certain Basis. And therefore Sir, in obedience to your Request, I shall discuss that great Question, Whether the Non-conformists in *England* meeting together for the Worship of God in places distinct from the Parochial Churches, are not Schismatics?

To this I shall answer in the Affirmative, and shall consider this Separation, First, With respect to the whole Catholick Church. Secondly, With relation to the Church of *England*,

First, To be a Member of the Catholick Church, there is required a double Unity: First, An Unity of Faith, or Doctrine: a total separation from this, we grant to be Apostasie; a disowning any one fundamental Article, makes a man a Heretick. But

in this does not consist the formal notion of Schism. Secondly, There is requir'd an Unity of Order or Government, which *St. Cyprian* calls *Unitas Ecclesiastica*. Now a Separation from this Unity, hath the formality of Schism. And for a right understanding of this, I must look back to the first Origine of this Unity.

The Holy *Jesus*, the great Author and Founder of our Religion, was sent of God, and all power in Heaven and Earth committed to him. Now before his Ascension, that he might not leave his Disciples to the end of the World, to be governed by every pretender to Revelation, which would have exposed his Kingdom upon Earth, to eternal confusions and impostures, he solemnly ordains and consecrates the Apostles his immediate Delegates upon earth. *John 20. 22. As my Father sent me, even so send I you:* by vertue of which Commission, the power of Ordaining, Governing and conferring Orders did rest only in the Apostles.

They took care to continue this Succession, and therefore *Timothy* was by the Apostles ordain'd Bishop of *Ephesus*, and *Titus* of *Crete*, and both invested with power of Jurisdiction and conferring Orders, as is evident

evident from *St. Paul's* Epistles directed to them: and though there were many Presbyters in the Dioceses of *Ephesus* and *Crete*, yet none had Authority to ordain Elders or Priests, but only *Timothy* and *Titus*. *Linus* by Apostolick Consecration succeeded the Apostles in the Chair of *Rome*. *Symeon* governed the Church of *Jerusalem*, or the Diocese of *Palestine* next after *St. James*. *Anianus* succeeded *St. Mark* in the Church of *Alexandria*. And this Succession was propagated with so much care and certainty, that *Irenaeus* tells us, He could name all the Successors of the Apostles in the several Apostolick Churches unto his dayes: *Habemus annumerare eos, qui ab Apostolis instituti sunt Episcopi in Ecclesiis, & Successores eorum, usque ad nos.* And this line of Apostolick Succession of Bishops hath continued through all Ages of the Church to our present times. So that he who is out of this line of Apostolick Succession, and exercises any Ministerial Office without the Commission of Episcopal Ordination, is but a Lay-Impostor, and a Schismatick from the Catholick Church. And all other Societies of Christian people, who totally withdraw themselves from the Government of their Bishops, who are the Apostles Successors, and from the Ministry of those Presbyters law-

Lib. 3. ad v.

Har. cap. 3.

mus annumerare eos, qui ab Apostolis instituti sunt Episcopi in Ecclesiis, & Successores eorum, usque ad nos.

lawfully set over them by Episcopal Ordination and Institution, and cast themselves into any other Model of Government, are guilty of Schism. This was the formal Notion of Schism in the sense of the antient Church. *Irenæus* Bishop of *Lugdunum*, who convers'd with *Polycarpus* the Disciple of *Sr. John*, may in reason be allowed to understand the Primitive and Apostolick Notion of Schism, better than our *Dofor* at the distance of sixteen hundred years. He in his Book *Adversus Hereses*, exhorts the Christian World to hearken only to those Priests, who were in the Communion of the Catholick Church; and who those are, he there describes, *Quapropter eis, qui in Ecclesia sunt Presbyteris obaudire oportet iis, qui successionem habent ab Apostolis sicut ostendimus, qui cum Episcopatus successione charisma veritatis certum secundum placitum Patris acceperunt*——*Reliquos vero qui absistant à principali successione, & quocunque loco colliguntur, suspectos habere vel quasi Hereticos & mala sententia, vel quasi scindentes & elatos, & sibi placentes, aut rursus ut Hypocritas quæstus gratia & vana gloria hoc operantes: Qui autem scindunt & separant unitatem Ecclesia, eandem quam Hieroboam panam percipiunt à Deo.*

Ignatius

Ἰγνατίου
 Χριστοῦ
 ἐπιστολῶν
 πρὸς τὸν
 φιλadelphian
 ἐκκλησίαν. Ep.
 ad Phila-
 delph.
 And ex-
 horting to
 obey the
 Bishops,
 and Priests
 he tells
 them, Χω-
 ρὶς τῶν
 ἐκκλησιῶν
 ἐκλεχθῆ
 ὑπὸ ἱερέων.
 Ignat. Ep.
 ad Trall.

Ignatius the second Bishop of *Antioch* in
 succession from *St. Peter*, in his Epistles *ad*
Trallianos, *ad Smyrneses*, and in those to
 the *Philippians*, *Ephesians* and *Philadelphi-*
ans, frequently charges them to keep them-
 selves in the unity and communion of the
 Christian Church, by a regular obedience
 to the Bishops, and by communication with
 the Priests, who were set over them by the
 Authority of Episcopal Order: and to dis-
 obey those Bishops and their Presbyters,
 and to separate from them, is in those Epi-
 stles charg'd with Schism.

Athanasius brands *Ischyas* for a Schif-
 matick, and justifies the charge from this
 reason, that *Ischyas* did usurp a Ministerial
 Authority without a regular Ordination
 from the Bishops of the Catholick Church,
 and gathered to himself a distinct Congre-
 gation separate from the Jurisdiction of the
 Bishop of *Alexandria*, in whose Province
 he lived.

St. Cyprian in his fortieth Epistle *ad po-*
pulum Carthaginensem de quinque Presby-
teris Schismaticis, exhorts them to have no
 communion with those who had divided
 themselves from their Bishops; for he tells
 them in that Epistle, That to be *sine Epi-*
stopis,

scopis, was to be extra *Ecclesiā*. And in his Book *de Unitate*, he gives us this notion of Schism, *Contemptis Episcopis & derelictis Dei Sacerdotibus constituere aliud Altare, or Conventicula diversa constituere*: That it was Schism to contemn and forsake the Bishops, and Priests of God, and to set up another Altar, or to settle distinct Conventicles. And this he accounts so foul a crime, that he tells us in the same discourse, *Talis, etiamsi occisi in confessione fuerint, Macula ista nec sanguine abluatur, inextinguibilis & gravis culpa discordia nec passione purgatur*, That Martyrdom it self cannot expiate the guilt of Schism. And when *Maximus, Urbanus, Sydonius* and *Masarinus* return'd from the *Novatian* faction into the communion of the Church, they express it thus, *Episcopo nostro pacem fecimus*, they had reconcil'd themselves to the Bishop: and this was enough to assure *St. Cyprian*, they had renounc'd their Schism, and were restor'd to the Churches communion. I will end this with the assertion of *St. Augustine*, *Radix Christianae societatis per sedes Apostolorum, & successiones Episcoporum, certa per orbem propagatione diffunditur: i. e.* the root or foundation of unity or communion in the Christian Church, is founded in the several Seats of the Apostles, and diffused through the

Epist. 42

the Christian World, by the certain propagation or succession of Bishops. Therefore in the judgement of St. *Augustine*, all those persons, or societies that have divided themselves from the Bishops and Priests of the Apostolick succession, are but wild plants, and no branches of the Catholick stock. I could fill many Pages more with Testimonies of the same nature, but such numerous Quotations would look like Pedantick impertinence: and I doubt not, but those Authorities I have already mentioned, will persuade you to believe, That a total separation from the Orders and Government of Bishops, was constantly adjudg'd to be Schism by the concurrent sentiments of the ancient Church.

And now Sir, having examined these Testimonies, I may proceed to sentence: That seeing the Teachers of our Non-conforming Congregations in *England* were never regularly Ordain'd to any Ministerial Function by the hands of the Bishops (deriving their Authority from Apostolick succession) and seeing their Leaders and their blind Profelytes have wholly withdrawn themselves, from the Conduct & Government of Episcopal Authority, I shall therefore adventure to pronounce them Schismatics,
not

not only from the Church of *England*, but from the whole Corporation of the Catholick Church. Therefore that which the *Doctor* so Magisterially asserts at the end of his seventeenth Page is no Axiom of Divinity; for I have already prov'd, that a man may be schismatick from the whole Catholick Church on earth without Heresie or Apostasie. The premises being considered, will furnish us with an Answer to that passionate Harangue, pag. 21. *Do we not own Christ, his Gospel, the same points of faith, the same acts of worship, where is the Separation then?* This *St. Augustine* tells us, was the same Plea of the *Donatists*, and might have been urged by the *Novatians*, and Schismatick Presbyters of *Carthage*, but it would not acquit them from Schism, nor will it vindicate our *English* Sectaries.

Corah and his confederate Mutineers were neither Hereticks nor Apostates, but men of the same Creed with *Moses* and *Aaron*: their crime was the violating that subordination which God had appointed, and not submitting themselves to the Superiour Authority of the Priesthood. And Sir, it may be worth your observation, that this Plea of the *Doctor*, and that of the *Hebrew* Rebels have the same sense; for just thus they plead,

plead; Numb. 16. 3. *All the Congregation is holy, every one of them*: that is, in the Doctor's phrase, Do we not own Moses, his Laws, the same points of faith, the same acts of Worship? But this plausible plea would not prevail, nor mitigate the provocation, for God punished one Schism with another, *The earth rent, and swallowed them up*, and with open mouth taught the rest of the Church to keep Unity and Order, as well as the profession of a true Religion. Therefore the Answer is very easie to the Doctor's ruffling Question; Do we not own Christ, his Gospel, the same points of faith, the same acts of Worship, where is the separation then? Why Sir, the separation is in dividing from the communion of all the Bishops and Episcopal Presbyters, who in a constant line succeeding the Apostles, have only a just and regular Authority to govern and guide the Christian Church.

Pag. 34.

The Doctor in the beginning of pag. 34. tells us, That a controversie among them of the same communion is the chief, if not the only notion of Schism that the Scripture gives us. I confess, the word *Schism* in its general notion signifies any manner of separation or division; and therefore I do
acknow-

acknowledge, that those dissensions that were within the bowels of the Apostolick and Catholick Church were called Schisms; both in the Scripture, and in the Writings of the antient Fathers: but this does not hinder; but that the same word may be used to signifie a separation from the Catholick Church; for if a wound in the body may be called a Schism, sure Amputation or the cutting off from the body is the greatest rent and Schism in the World. For though there were indeed divisions in the Church of *Corinth*, where some were for *Paul*, and some for *Apollos*, and some for *Cephas*: this at the worst was but a faction or a breach of charity; but it was not properly Schism in the highest sense of the word; for they still setled themselves under the Government and Ministry of the Apostles, or some Presbyters ordained by the hands of the Apostles. But those Conventicles that crept into houses, and formed Assemblies distinct from the communion of the Apostolick Church; those that heaped to themselves Teachers, which, as the phrase imports, were not set over them by Apostolick Order and Institution; those that despised Dominion, and spake evil of those Dignities which did superintend the Government of the Church: These men *St. Jude*

C tells

tells us, were those that did separate themselves, that is, were Schismatics; and just so are their Brethren the Sectaries of *England*.

Before I proceed to the next enquiry that concerns the Schism from the Church of *England*, it will be necessary to state the right notion of the Catholick Church according to the sense of the antient Councils and Fathers.

The *Doctor* and his Complices are for Comprehension, and give us a very wide notion of the Catholick Church; for they will have all men that profess the name of Christ, though in some things Hereticks and Schismatics too, yet to be included within the boundaries of the Catholick Church. But I observe, the Antients would not endure this Comprehension; for they reckoned none to be in the communion of the Catholick Church, but those who confessed the common faith delivered to the Saints, and kept themselves under the Orders and Government of the Bishops, who were the Apostles Successors: and therefore oft-times in Councils and antient Epistles we find this Superscription, To the Catholick Church in Antioch, To the Catholick Church of Alex-
andria,

andria; To the Catholick Church of Rome, &c. this still being used in contradistinction from the *Novatians*, *Arrians* and *Donatists*, which the ancient Church look'd upon as Schismaticks and *extra Ecclesiam*.

Now having advanc'd thus far, the way is prepared for the second enquiry, Whether our Non-conformists are guilty of Schism from the Church of *England*? And I doubt not but to prove the Affirmative.

The Church of *England* adhere to that Creed which was delivered by the Apostles, professed by the ancient Primitive Church, and confirm'd by the first four General Councils; it hath preserv'd the Unity of Government by a succession of Bishops in the Apostolick line, as appears from the undoubted Archives and Records of *England*: Therefore we are secured that it is in the Unity of the Catholick Church, and a most excellent part of it.

Now as our Christianity obliges us to be members of that body of Christ the Catholick Church: So the eternal reasons of Peace and Order bind us to communicate with that part of the Catholick Church, in

ἐκείναι τὰς τῶν ἑκείνου τῶν ἑκείνου, ἡ δὲ ἐκείνου
 τῶν ἐκείνου τῶν ἐκείνου τῶν ἐκείνου τῶν ἐκείνου
 τῶν ἐκείνου τῶν ἐκείνου τῶν ἐκείνου τῶν ἐκείνου
 τῶν ἐκείνου τῶν ἐκείνου τῶν ἐκείνου τῶν ἐκείνου
 is, Let the ancient customs be in force,
 Let the Bishop of *Alexandria* have the Ju-
 risdiction of *Egypt, Libya and Pentapolis*,
 as likewise the Bishop of *Rome* was ac-
 customed to have in his Province, and so
 let the Churches of *Antioch* and other Pro-
 vinces keep their peculiar privileges. And
 so the Christians dwelling under these dis-
 tinct Patriarchates were obliged to a re-
 spective obedience to their peculiar Provin-
 cial: and to divide themselves from their
 proper Patriarch or Bishop was accounted
 Schism in the ancient Church. *Timothy* be-
 ing constituted Bishop of all the Diocess of
Ephesus, the Christians residing within that
 Precinct were obliged by the rules of Or-
 der to submit themselves to his peculiar in-
 spection, and it had been Schism to have
 disobeyed him, or separated themselves from
 his Jurisdiction.

St. *Ambrose* observed this decorum him-
 self, as he tells us by St. *Augustin*, in an E-
 pistle of his ad *Januarium*, Cum *Roma* sum
jejuno sabbato; cum hic sum non jejuno:
 and so St. *Augustin* counsels *Januarium*, Sic

etiam tu ad quam forte Ecclesiam veneris, ejus morem serva; which plainly concludes, that Christian peace and order requires, that we should conform to the Rites and Canons of that Church, in whose Jurisdiction we live. The five Presbyters of *Carthage* were by *St. Cyprian* sentenced for Schismatics, because being within the Diocess of *Carthage*, and so under his inspection, they notwithstanding gathered to themselves Assemblies, and exercised Ministerial Offices without his Authority. And for the same reason *Athanasius* accused *Ischyas* of Schism, for modelling a Congregation in *Mareoles* without any subjection or dependance upon him the Bishop of *Alexandria*, unto whose Jurisdiction that Countrey belonged: for he shews us his Title in these words, "Εὐσεβίου ἡμετέροιο ἐπισκόπου ἔχοντος τῆς

Tom. 1. p.

781. ad p.

802.

ἰδιῶτος κώματος, ἀλλὰ τῷ τῆς Ἀλεξανδρείας Ἐπισκόπου αἱ ἐκκλησίαι πάντες τῆς χώρας ὑποκύνται" i. e.

All the Presbyters of this Province have their peculiar Cures, or Parishes, but all the Churches of this Region are under the Jurisdiction of the Bishop of *Alexandria*. And the very same thing *Epiphanius* tells us in his second Book *adversus Hæreses*,

Epiphani.

adv. Hæres.

Tom. 2. p.

727.

"Ὅσαι δὲ ἐκκλησίαι τῆς καθολικῆς ἐκκλησίας ἐν Ἀλεξανδρείᾳ ὑπὸ τοῦ Ἀρχιεπισκόπου ἵσται, &c. That there were several Parochial Churches, in which

which the Inhabitants might assemble with greater convenience; and these Congregations were under the Ministry of peculiar Presbyters: but all these Presbyters and their respective Churches were governed by the Superintendence of the Arch-bishop of *Alexandria*; and this was the universal model of unity and order in all other Provinces of the Catholick Church.

Now the Arch-bishops of *Canterbury* and *York* have as much Jurisdiction over the Christians in *England*, as *Asianasin* had over the Province of *Alexandria*, or *St. Cyprian* in the Diocess of *Carthage*: for beside the Right of Church-Government which their succession from the Apostles give them, they are impow'd to exercise their Jurisdiction by the Laws of our Christian Prince: and therefore those Societies of Christians living under the Jurisdiction of the Arch-bishops and Bishops of *England*, and yet do separate from their communion and Government, are Schismatics from the Church of *England*. To conclude this, if the *Novatians* and *Donatists*, if the five Presbyters of *Carthage*, if *Ischyas* in *Alexandria* were Schismatics; if from the *Ascension* of our Lord to his second *Advent*, there was, or can be a Schismatick; then the Sectaries of

England are Schismaticks, not only from the Church of *England*, but from the whole Catholick Church.

Having thus stated the antient notion of Schism, and found it a heinous impiety, though our Non-conformists sport with it as an Ecclesiastical Scarecrow, I shall next do them the justice to examine the *Doctors* Plea, and see how well he vindicates them from the guilt of Schism.

First, He denies that there is any such creature as a National stated governing Church of *England*. If the *Doctor* means by all these rumbling Epithets of stated, National, governing, organical Church of *England*, that there is no such distinct organical Church in *England*, that is, a separate body from the Catholick Church, I am then of his opinion: But if he means, that the Bishops of *England* have no power of Government over the Christians in *England*, it is a very foul mistake, to speak in the modestest phrase: for I have already prov'd, that the Arch-bishops and Bishops have as much Jurisdiction in their respective Provinces and Dioceses of *England*, as any other Patriarchs and Bishops of the Catholick Church ever had in theirs: and

if the *Act of Uniformity* be a Law, I am sure there is such an establish'd being as a National Church.

In *Pag. 30.* his gravity drolls, and gives us a *Pag. 30.* very merry Argument to prove that there is no such creature as a National Church of England: for, sayes he, *whose will erect a stated National governing Church in England, must find us an Officer clothed with Authority to excommunicate from Michael's Mount in Cornwall, to Carlisle in Berwick.* Now Sir, let this pass for a piece of wit, though it is as wide from reason, as *Cornwall* from *Berwick*. What though the Bishop of *Antioch* could not excommunicate from *Antioch* to *Constantinople*, and from thence to the borders of *Persia*, must there therefore be no governing Church in *Greece*? and might the Christians in *Antioch* by that Logick separate themselves from the communion and jurisdiction of their proper Patriarchs without Schism? If our Author could have prov'd, that there were any Provinces, or Natives of *England*, that were *de jure* exempt from the Canons of this Church, and the jurisdiction of the *Englisb* Bishops, then there had been something of argument: But if the Doctor for contumacy and disorder should be excommunicated from the

Church of England in *Berwick*, I am sure without absolution, *de jure* he could not communicate with any Assembly of the Church in England, though he travail'd from *Berwick* to *Carlisle*, and from thence to *Mount Michael* in *Cornwall*. and this I fancy, does strongly conclude, That the Church of England is such a part of the Catholick Church, which hath a proper and peculiar jurisdiction over all the Christians in this Kingdom.

Page 10.
Sect. 12.

Our Doctor, pag. 10. sect. 12. owns it as a confess'd principle, That every individual member of the Church Catholick visible is bound in duty both to God and his own soul, to joyn himself to some particular Society of Christians, with which he may enjoy all the Ordinances of God, so as may be for his souls advantage. Well then, why do they not communicate with the Church of England, where all the Ordinances of God are observ'd and solemniz'd with as much gravity and faithfulness as in any other part of the Catholick Church?

Page 11.

To this he answers pag. 11. That the business is so stated by the *Act of Uniformity*, that they cannot communicate with us without doing what they judge to be sinful.

There

There is nothing can justly be called sinful, but what transgresses some manifest Law of God or Nature: and could the *Doctor* have prov'd, that any thing practis'd or enjoy'd by the Church of *England*, did violate any of those Divine Rules, his *plea* had been allowed, and his Party might vindicate their Non-conformity. But to Transgress a plain Law of God, to disobey the Orders of our Governours, and yet to give us no better reason for it, than to say, they fancy the things are sinful, is so far from excusing, that it aggravates the guilt. For, First, Their disobedience is an affront to their Governours, and then the doing this only upon the account of their own judgement or fancy, is an affront to God: for private conscience to usurp the Sovereignty of God, and to lay such Divine Obligations upon the soul and mind, which God never impos'd. The nature and guilt of this disobedience is exactly represented by the story of the young Prophet, *1 Kings* 13. he was sent to prophesie against the Altar in *Bethel*; now *Jeroboam* having cast off all the Priests and Levites of the *Aaronical* line, and erected a new model of Religion, therefore that the young Prophet might have no communion with so great a Schisma-

Schismatick; God charges him expressly, *Vers. 9. to eat no bread, nor drink water in that place*; now an old Prophet that dwelt in *Bethel* pretends a new Revelation, and that with such cunning delusion, as he prevailed with the young Prophet to go back and dine with him at *Bethel*; but that entertainment cost him his life, *Vers. 24.* The reason of this severity was very just and equitable; for God had given him an express command not to eat in that place, and that charge was reveal'd to him by some such manifest way of Divine Revelation, that he was as much ascertain'd, it was the Word of the Lord, as he was assur'd of his own being: And therefore he was justly punish'd for disobeying a plain command, and hearkning to a pretended Revelation, which was not personally reveal'd to him, and of the truth of which he could not be so much secur'd, as he was of his former Vision. Thus obedience to Governours in general, is as manifest a Law of God as was ever given to the World, and we are in no particular to disobey them, except we can produce another Divine Law of equal evidence and Authority which prohibits our obedience in that particular; or else I believe from the process of the former story, it is displeasing to God to transgress such a plain certain Law,

Law, without a manifest prohibition from Heaven, but only out of niceness of fancy or private judgement. And if the Church should part with all those things which Dissenters judge to be sinful, there could be neither Church nor Government: for we must throw off our Hoods and Surplice to gratifie the scrupulous Puritan; we must strip our selves stark-naked to satisfy the Fanaticism of the *Adamites*; nay, we must part not only with Rites and Ceremonies, but the whole Liturgie and Hierarchy of the Church, because some fancy them to be Anti-christian; nay, the Creed is not secure, we must expunge the Article of Christs Divinity to humour the *Socinians*; we must blot out the Propitiation of Christ, the Doctrine of the Trinity, and the Resurrection of the body, to gratifie the *Quakers*: and so we must not only deface the front and out-side of the Temple, but even raze it to the ground, because it does not please the eye of these men of *Babel*: nay, we must renounce our reason and our senses too to satisfy the *Papists* in the Doctrine of Transubstantiation, and so by this method, at length we must neither be men nor Christians.

But let us put the case at the worst, and sup-

suppose what these men fancy, were really true ; That there were some things enjoyn'd by the Church, which were really sinful ; I confess this would be a difficult and unhappy circumstance, but yet it would not justify a total separation, and the erecting of new modell'd Churches, for I have prov'd before, that we are bound by the eternal reasons of Peace and Order to communicate with those Bishops, and that part of the Catholick Church under which we live : and if it should so happen, that some things evidently sinful were enjoyn'd by this Church, then we might remove into some other part of the Catholick Church, that were of a sounder constitution. But if we continued within the Jurisdiction of this Church, I think we should be oblig'd to communicate with it in Publick Confession of Faith, in Devotions and Sacraments, and as far as we could without manifest sin. We might with peace and patience enjoy a pure conscience in our own family, but it could never be lawful by any rule of Christianity to make a total separation, and to set up another form of Church-Government, in opposition to that under whose Jurisdiction we live.

But Mr. H. in the *Appendix* hath discover'd

ver'd a new Argument to vindicate the Non-conformists in upholding Conventicles distinct from the Assemblies of the Church of England: The sum of his new Invention amounts to thus much,

That necessity is laid upon them by Divine Law to preach the Gospel; as for their communion with our Churches, it is but an humane establishment: Now seeing they cannot preach in our Assemblies, the necessity of a Divine Law obliges them to teach in Conventicles.

Now Sir, to encounter this Gigantick reason, we must enquire the truth of his first *Postulatum*, Whether any such necessity be laid upon these men to preach the Gospel:

Indeed I have met with a *Geneva* Divine, that stoutly believes, that necessity was laid upon *Cain* to be a Murderer, and upon *Judas* to be a Traytor: Now I confess, if this Divinity be true, they may be under the unavoidable fate of Schism and Rebellion, and then we ought to pity and excuse them, and lay the guilt in Heaven. But I will suppose Mr. H. to be too good and modest for to accuse God, to
acquir

acquit himself. And the necessity he pretends, is founded in their call to the Ministry. Now Sir, there will be a necessity for us to enquire the truth of this Divine Call: for the Parliament were a very *Jewish Sanhedrim* to forbid these men to speak openly in the name of *Jesus*, if they were certainly sent of God. But I shall ask them the same Question concerning their Mission; that our Saviour asked the *Jews* concerning *John's* Baptism, *was it from Heaven, or of men?* If they shall say from men, then they must shew us their orders from the hands of the Bishops, the Apostles Successors, who only have Authority with *Titus* to ordain Elders or Priests in every City: If they say from Heaven, they must then bring us very serious credible Witnesses to assure us, that they were called by a voice from the clouds, as *St. Paul* was in his way to *Damascus*: And yet if this were done, we live in such a Sceptick Age, that men would not credit the Boast of Revelation without the credentials of a Miracle. And I confess I cannot blame the Christian World for this suspecting humour; for so many impostures and delusions have been imposed upon the World by this pretence, that 'tis prudence not to be too credulous.

Now

Now Sir, you may observe, that these fanciful Visions and Revelations have strangely swelled these men, for they are no less in their own opinion, than the great Apostles of Christ, and therefore with St. Paul, they cry out, *Necessity is laid upon us, and wo be unto us if we preach not the Gospel*: that is, Sir, That the Kingdom of England are still Jews and Barbarians, and except these chief Apostles preach the Gospel, there is no hopes of their conversion from Gentilism or Judaism. Nay, pag. 5, 6. he tells us, *That there is such a necessity for these men to preach in Conventicles, that the everlasting welfare of thousands of mens souls depend upon it.* Wo, wo to the King and Parliament, that should dare to stop the mouths of these men, upon whose breath depends the salvation of thousands of souls! Why Sir, this is far more mischievous, than shutting up the *Exchequer*, breaking the *East-India Company*, or spoiling all the Trade of *England*.

But Sir, I hope this dreadful Harangue will not fright you, for all is but noise and canting: for I dare assure you, the Execution of the Law will no way hinder the advancement of the Gospel, nor hazard one
D soul

soul in *England*: for Christianity will be soberly preach'd in *England*, though all these men be silenc'd. And besides, I should think by the principles of *Calvinism*, that the salvation of souls were more fix'd and fatal, than to depend upon the silence or preaching of a few Non-conforming Ministers. You know Sir, the Decree of peremptory Election was dated long before that Reprobate *Act of Uniformity*, and therefore there is no fear of losing one of the elect, though these men be struck dumb: and as for the Reprobates, all the Oratory of Dr. O. and Mr. H. and the rest of those mighty men can never alter their sadder fate. And therefore I think I may conclude from their own Divinity, that there is no necessity laid upon them to preach the Gospel.

Fig. 4. Mr. H. solemnly propounds this weighry Question, *which will be most for the glory of God, either for the Non-conforming Teachers to preach the Gospel to their meetings, or to keep the Union of their Parish Churches?*

To which Question there is a very easie Answer; for no doubt, the God of order is more glorified by Unity, Peace and Obedience

ence to our Governours, than by disorder and confusion. And therefore I shall conclude this by inverting the Argument: They may live in the communion of the Church, without the least hazard of their salvation; and necessity is laid upon them to obey their Governours; and wo be unto them if they preach the Gospel in Conventicles; and by walking disorderly, trouble the peace and order both of Church and State.

But there is one Plea more for this Schism or Separation, (call it which you please) and that is cunningly insinuated in that famous definition of Schism by Mr. *Hales* cited pag. 17. *Schism is an unnecessary separation from that part of the visible Church, of which we once were members.* That their separation is unnecessary, let the Doctor himself judge; who pag. 9. tells us, they differ from us only in the insignificant fringes and laces of Forms and Ceremonies. Now I fancy, it were a very unnecessary and undutiful thing, for a Son to disown and desert his Mother, only because the fringe and lace of her garment did not please his eye.

But the mystrie lyes in the last words of the distinction, A separation from that part

of the Church, of which we once were members. Now Sir, there are vast numbers of persons in *England* who were never baptized by the Ministry of the Church of *England*, or had any communion with her, and then by the judgement of Mr. *Hales* cannot be charg'd with Schism or separation from her.

But this is already answer'd, for I have prov'd, that they are bound in duty to live in communion with those Bishops and Priests, or that part of the Catholick Church, under which they reside: and if they never were in the communion of this Church, they have been the longer in disorder and disobedience, and that is a very ill method of excusing the crime.

By this Sophistry Schism can only be the sin of the first generation: *Novatus* and his contemporaries that first departed from the communion of the Catholick Church, were indeed Schismaticks, but then those who were baptiz'd and educated by that faction, were never in the communion of the Catholick Church, and so by this argument were free from Schism, and so downwards from generation to generation. Now this looks like Magick, for it teaches us an art
how

how to split the Church into a thousand pieces, and to continue this division for ever; and yet in a little while there should be no dis-union: for it is only the adventure of the first Authors to break off from the Catholick Church, but then as many as they propagate to the end of the world are no Schismatics, because they never had any personal communion.

Now Sir, having asserted that the Unity of the Catholick Church consists not only in the unity of faith, but in a succession of Bishops and Priests, and a regular obedience to their inspection and conduct; give me leave to reflect and consider what direful conclusions our Adversaries may draw from this notion.

First, This will be accused of too much kindness to the Church of *Rome*: for they having continued their succession of Bishops from *St. Peter*, this will acquit them from Schism, and place them within the body of the Catholick Church.

I hope Sir, it will not offend, if we be as kind to the Pope as we are to the Devil, and allow him his due: No doubt, the Church of *Rome* is in the communion of

the Catholick Church, but yet this is no argument for any to desert the Church of *England*, and remove to that of *Rome*; for our Apostolick Succession of Bishops is as authentick as theirs, and our Doctrine more Pure, Primitive and Catholick; and therefore it is irrational for the *Romish* Church to accuse us of Schism: for whatever they can justly plead for their Unity, will equally establish ours with the Catholick Church.

I cannot better represent the present State of the Catholick Church, than by an allusion to the *Jewish* Temple: The Church of *England*, we are able to prove, is the purest part of the Catholick Church, being most refined from error and superstition, and therefore that may be resembled to the *Sanctum Sanctorum*; The *Greek* Church, though something defiled, yet still preserving the Apostolick faith and succession of Patriarchs and Presbyters, may be compar'd to the *Middle Temple*; The Church of *Rome*, like the *Outward Court*, is most profan'd with the Tables of the Money-changers, and defil'd by abominable superstitions; but yet though it be filthy, it is a part of the building, and within the *Area* of the Temple: But so: any to desert the Church of *England*, to communicate with that of *Rome*,

Rome, is such a frantick humour as for a man to quit the neatest appartment, and exchange for the most sluttish room in the same house.

Secondly, That which will raise the greatest clamour is, That by this notion I unchurch all the forreign Reform'd Churches, who have no Bishops of the Catholick line to govern them, and ordain their Ministers.

To this I answer, That if any of the forreign Churches have continued a succession of Presbyters, who can derive their Origination from Episcopal Ordination, it something lessens their dis-union, and gives them a remote alliance to the Catholick Church, yet this is but private charity, and will not justify them from Schism by the Canons of the antient Church. But if any of them have a Ministry, which have no other Orders than their own Usurpation or popular Election, I know not how to acquit them from being Schismaticks from the Catholick Church. And why do not the States of *Holland* send their Professors from *Leyden* to *London* to receive Consecration from the hands of our *English* Bishops, and so engraft themselves again into the unity

of the Catholick Church? this they might easily do, without being oblig'd to any subscriptions to Papal power or innovations: if their omission of this arise from a contempt and abhorrence of Episcopacy, I have no Apology for them; neither would I be in the communion of those Churches for all the Bank of their *East-India* Company. If any of the forreign Churches be under such unhappy circumstances, that they can justly plead a necessity for having no Bishops or Priests of the Apostolick Succession, I have great compassion for them, and question not but God accepts them: for I receive that as an indisputable Maxim, That where there is an inevitable necessity, there can be no guilt, though the fact it self be never so much irregular. But as for those Churches in general, I have St. *Pauls* charity, *Those that are without let God judge.*

Thirdly, Our squeamish Sectaries are offended at the Hierarchy of *England*, because it derives its succession from the Bishops of *Rome*. To which I have a double Answer,

First, That I make not the Chair of *Rome* the sole Head, or Origine of this Catholick succession; for the Episcopal or Apostolick

postolick power of Government and Ordination was equally conferred upon all the Apostles by the general commission of our High Priest *Jesus*: and therefore a succession of Bishops and Priests from any of these Apostles, is enough to assert our unity with the Catholick Church. You know the twelve Apostles are made the twelve foundation-stones of the Christian Temple; and that part of the Church which in a right line is built upon *St. James*, is as much in the unity and compact of the building, as that which stands upon *St. Peter*.

Secondly, Let us grant it, that we claim our succession from the line of *Rome*, this will no way prejudice the Episcopacy of *England*: I hope it was no dishonour to the Holy *Jesus*; that there were some of his Genealogy that had no very good fame in the World; it was sufficient, that by that line it was made evident our Lord sprung from *Judah*: and it is enough for the Bishops of *England* to make it evident, they sprung from the Apostles, and though some of their line were men of impious lives, or erroneous opinions, that no way lessened their power of propagation, nor invalidates the Authority of our succession.

Thus

Thus I have consider'd Schism as a separation from the Bishops and Priests of the Apostolick line, and I see no reason to recant this notion. And therefore the *Appendix* is vastly mistaken, pag. 9, when he tells us, *That if the Parliament did legitimate their Meetings, there were an end of the Schism*: for they might indeed by a Law of Toleration acquit them from all the Temporal penalties of a separation, but it would exceed all the Omnipotency of Parliaments to discharge them from the guilt of Schism: for they must first compel their Teachers to take Episcopal Orders, and bring in all the Conventicles into the communion of the Catholick Church, and place them under the Government of their proper Bishops, or else they would still be Schismatics, *non obstante Statuto*.

Before I conclude, I will consider some grand Absurdities that will follow from the denial of this notion.

First, The profound Fanaticks in *England* clamour against the whole Hierarchy, and will have the whole race of Arch-bishops and Bishops to be Anti-christian. Now Sir, I'll appeal to your judgement, if this
be

be not blasphemy ; for then all the holy Bishops that assembled in the first four General Councils, that did assert the truth of Christianity against Pagans, Jews and Hereticks, and those many Bishops of the ancient Church that headed the noble Army of Martyrs, must be damn'd as limbs of Anti-christ : Nay, I cannot see how to defend *Timothy* and *Titus* from being Anti-christian too ; and if these Propagators of the Christian Faith, were Anti-christian, where shall we enquire for Christianity ? Nay, this were a sure foundation for Atheism ; for how can it be reconcil'd to the Providence of a God, or the care of *Jesus*, that he should plant a Kingdom upon earth, with a promise of his presence and most careful providence, and yet to suffer his own Kingdom to be enslav'd under the usurpation of an Anti-christian yoke for sixteen hundred years together ? if this were true, too many wise men would conclude with the fool in the *Psalmist*, *That there is no God.*

Secondly, If this succession of Bishops and Presbyters be not necessary to preserve our unity with the Catholick Church, then the Keys must be thrown away, and excommunication is but an idle impertinence : for if there be not a certain body or corporation
of

of Christians known by a succession of power and Priesthood from the Apostles, how can it be known, when a person is cast out of the Church? for if the Christian Church be like a Wilderness, where every family may pitch their Tent where they please, there is no use of Keyes to so wide a desert.

Thirdly, If this succession be not necessary, how can any rational man be ever satisfied in the administration of Ministerial Offices, as Sacraments, and Absolution, when there is no certain rule in the world by which he can rationally be assured of the regular Authority of him that ministers.

To conclude this, if this notion of unity be disown'd, then every Conventicle is a true Church; and every man whom himself or the people fancy inspir'd must be receiv'd for a Prophet; and God must lose one of his Titles, The God of Order; and Confusion must be believ'd to be an Ordinance of Heaven.

Before I conclude, give me leave to reverse the *Doctor*, and make his Front the Rear: (Sir, the phrase may be allow'd,) for if I mistake not, the Author has been
a man

a man of War, and understands very well the Martial Dialect.

The Harangue with which the *Doctor* prefaces his *Plea*, may justly be inverted.

It was doubtless one of the greatest infelicities that ever befell the whole body of people in these three Nations, that when in the year 1662. Religion was so happily settled in Faith, Worship and Government, according to the pattern of the antient Catholick Church in the first three Centuries, and though this Religion was ratified by the very hand of God, and the dry bones reviv'd by the Miracle of an unexpected Restitution, that yet there should be amongst us so many thousands of such perverse and sullen Tempers, as not to be perswaded into the Churches communion neither by Law, Reason, nor Miracle.

I cannot discern the *Doctors* ingenuity in *Page 21* his second *Section*, where he originates the *Act of Uniformity* in the anger, ambition and covetousness of Church-men, and allows our Governours not one grain of Prudence or Piety in the compoſure of that Law.

He

Page 2.

He first takes notice of the anger that rested in the bosom of Church-men, who had been sufferers. Methinks those men who had invaded the Rights and Revenues of the Loyal Clergy should have been content with the publick remission and charity of the *Act of Indemnity*, and not expect a Miracle that the *Act of Oblivion* should quite destroy the Church-mens memories: for these ploughers had ploughed such deep furrows upon the Churches back, that it was impossible such impressions should soon wear out. The Doves were driven from their nest, and their feathers of Gold pluck'd off by those ravening Vultures, and they were forc'd (in the *Psalmists* language) to lye among the pots. And yet after all this, they must not so much as reflect upon all those rapines, nor express any prudent caution against these Birds of prey, but they must presently be accused of having too much gall.

Page 2.

His next charge is against the Zeal of Church-men to continue some Bishops the repute of Martyrs, who had suffer'd for the vigorous inforcing of some of the things now enjoin'd.

Iob

I observe, the *Dætor* very warily covers the Blood of *Charles* the First, but dares dip his fingers in that of the Bishops; and yet I believe, the King as well as the Bishop is left out from his Martyrologie. Had the Bishops impos'd such Rites and Innovations as had been inconsistent with the reverence of Religion and the nature of Christianity; had they urged such Observances which had never been practis'd in the Catholick Church, nor required by the Church of *England*: truly then the blood of Arch-bishop *Laud* should have no Rubrick in my Kalendar, for then he had suffered as an evil doer. But when those things required, were founded upon good reasons of Religion, the custom of the antient Church, and enjoyn'd by the just Authority of this Nation, I think the Arch-bishop who had the hard fate to fall in doing of his duty, may (in a sober sense) be said to suffer for righteousness sake, and be allowed the honour of some kind of Martyrdom. Sir, I do here declare my self an eternal enemy to that Religion, which can consecrate Sacrilege, hallow Rebellion, and sanctifie Rapine and Injustice. Nor will I ever have any communion with those men, who Canonize the most infamous Traytors and
Mur-

Murderers for Saints, and condemn the best King and Bishop in the World for Malefactors: I don't see, but by the Theorems of this Jewish Divinity, *Barabbas* might have been Sainted, and *Christ* recorded for an Impostor.

The next accusation brought against Church-men, is their desire of filthy Lucre. I confess, covetousness is one of the greatest shames of humane Reason, and that it is a most absurd impertinence to see Spiritual men so fond upon the things of earth. But if that must be called a desire of filthy Lucre, when a man perhaps a little too passionately desires and enjoys his own just Rights and Properties, then sure it was the foulest Lucre, for those men to invade the Revenues of the Church, to which they had no Title, neither by the Law of God, nor the Statutes of the Nation: Sure none but a Pharisee could have overseen so vast a beam in his own eye, and taken such great notice of a little spot in his Brothers.

Page 4.
317. 3.

The *Acts of Uniformity* and that against Private Meetings, are describ'd as Severe and Tragick, as if they had been the Edicts of *Nero* or *Dioclesian*. I do believe, had the

the very same Laws been by the *Roman* Emperours imposed upon the Catholick Church in the first three hundred years, they would have made a Jubilee, and have been celebrated by the ancient Christians with Hymns and Hallelujahs: The Sentiments of these men differ so much from the judgement of the ancient Christians, as if they were not of the same Religion. And Sir, you may remember some Ordinances of Parliament that did more bloody execution, than all the Laws and Canons Royal of *England*. Sure you have not forgot, when Loyalty to our Prince, and faithfulness to the establish'd Religion was damn'd for Malignancy; and the Loyal Nobility, Gentry and Clergy of *England* were condemn'd to Axes and Halters, Plunderings and Sequestrations, Prisons and Banishment. And yet all these Tragick Scenes must have a silken curtain drawn over them, and must be interpreted as expresses of holy zeal, and Rigour and Persecution charg'd only upon the *Acts of Uniformity*, and that against Conventicles.

From pag. 3. to pag. 7. the *Doctor* labours to assert the great numbers of Non-conformists, and insinuates, that the prudence of our Governours could never have passed the

Act of Uniformity, if they had not been mis-informed, that the numbers of Non-conformists were very inconsiderable.

I confess, in State Logick number is a weighty argument, and in Politicks it must be thought imprudence, to disoblige a numerous party, who are able to affront their Governours, and cast away their cords from them; *Cum plurimi peccant impunes sunt*: But whether the establishing parties and divisions by a Law, do consist with the Piety of a Christian Prince, I shall leave to your Judgement to enquire. But I see by the *Doctor's* Maxims of Prudence, if the World run after the Beast, it is but the duty and wisdom of the Kings of the Earth to fall down and worship him: and if the *Arrian* faction be great and popular, it is Prudence in *Constantius* to *Arrianize*.

It is worth observing, how these men to serve their Interest can quit their old impropriation of the little flock, and to make themselves formidable, will appear as the *Syrians*, that cover the Land. But this Popish Argument of Number, is never urg'd but upon design; for it is confess'd, Multitude is no infallible argument of truth, for Anti-christ will out poll us.

He

He complains, that there is a vast num- Page 95
ber of Atheistical livers, that seldom or ne-
ver resort to Publick worship, and yet these
escape the Indictments of Law & Censures of
the Church; but all the arrows are made rea-
dy against the servants of the Living God.
Whether the Title of the Servants of God,
which these men appropriate to themselves,
be not a Presumption, I shall leave to be
examin'd by Omniscience: But I am sure,
they are guilty of some actions of so bad a
tincture, that may make the World justly
suspect, they wear the Livery of another
Master.

But if there be a remissness of Govern-
ment in *England*, or a connivance to Athe-
istical Separatists, it is our complaint and
lamentation as well as theirs. The *Doctor*
in the same Section makes the number of
the Atheists in *England* not inferiour to the
Non-conformists: And then by the late in-
sinnuation their number will likewise plead
for Toleration, and it will not be prudence
to molest them. And where there are ma-
ny Sectaries, it is no wonder there should
be as many Atheists. You know Sir, it
was remarked by a very observing Gentle-
man, *That there were more Atheists in*

the Seven Provinces, than in the rest of Christendom: (we must now except England) and he gives us this reason for his conjecture, That there were so many Religions, that there were great numbers of men that were of none at all.

Sir, There are many impertinences in that little Book, which I thought not worthy the examination, and which your Judgement will easily answer from the grounds of this discourse: Such is his Branding Parish Churches for a Popish invention, which any sober man would rather have thought to have been the contrivance of Reason and convenience; for we find this invention elder than the Pope; for they were founded in the Province of *Alexandria* in the days of *Athanasius*, as *Athanasius* and *Epiphanius* inform us.

Such another impertinence is his tedious Harangue about Separation from Parochial Organical Churches, which no way concern the constitution of the Catholic Church, or the Church of *England*: for though deserting our Parish Church in some circumstance may be a disorder, yet it is no Schism if we communicate with any other regular Assembly of the same communion.

munion. *Athanasius* does not accuse *Ischy-
ras* of Schism, for separating from his Pa-
rochial Congregation and Priest, but for
erecting a Conventicle, and dividing from
the Bishop, and the whole Catholick Church
in *Alexandria*.

As for Mr. *H's* Discourse about the Ob-
ligation of Humane Laws, I shall refer him
for an Answer to St. *Paul* and Bishop *San-
derson*; and when they are answered, we
must enquire further.

I take no notice of the Railery against
Ceremonies. The necessity of them in
Publick Worship; and the Authority of
the Church in enjoyning them is substan-
tially prov'd by Mr. *Hooker*, and lately by
Mr. *Falkner*; and if their Reasons will
not prevail, I will not pretend to work a
Miracle, or hope to open the eyes of
them, who are resolv'd to be blind.

Sir, I hope that these Papers will satisfie
you, that these men are Schismatics, and
assure you that I am,

Sir,
Your faithful Friend and
Servant,

R. C.

... does not receive their
... for repaying them in
... Congregation and ...
... and dividing from
the ... and the ... Church
in ...

As for Mr. ...
... in ...
... and ...
... and ...

I ... to ...
... of ...
... and the ...
... in ...
... and ...
... and ...
... and ...
... and ...

... will ...
... and ...
... and ...

...
...
...

R. C.



Honoured Sir,

Here lately came to my hand the Works of Mr. *Hales*, Entituled *Golden Remains*. The most Sacred of these Reliques, is a little Tract of *Schism*, which you find celebrated by the High and Mighty *Transposer*, and applauded by your *Doctor of Divinity*, and is the fam'd Sanctuary of our dividing Parties. Therefore having some Months since presented you with my thoughts concerning Schism, I thought my self oblig'd to an impartial perusal of this Famous Tract, for fear I might through weakness of judgement have impos'd an error upon you and my self. I found the *Remains* of Mr. *Hales* prefac'd with so vast an *Encomium* of the Author, that I address'd my self to his Tract of *Schism* with a very awful reverence: resolving to submit to the clearest Reasons, and not to be asham'd to be convinc'd by a Person of that admir'd Acuteness. But having with the most strict intention consider'd that Discourse, I find my notion of Schism left untouch'd.

E 4

But

But because our Non-conformists so oft Appeal to this Tractate, I resolv'd to consider how far it could serve their Interest, and justifie their Separation.

Page 2.

First therefore he informs us, That there are two things which serve to compleat a Schism.

1. The choice of a Bishop in opposition to the former.

2. The erecting of a Church or Oratory for the dividing parties to meet in.

Now I acknowledge this notion of Schism to be both Antient and Orthodox: Schism being consider'd as a breach of charity, or a dissolving of that Bond of Peace, which we are so often solemnly charged to preserve inviolate. And without a great and evident necessity, this Dividing must be very displeasing unto the Prince of Peace, who did command us to be One, even as He and the Father are One. Of this nature was the Schism of the *Arrians*, *Arianists* and *Donatists* at their first dividing: They set up Altar against Altar, had Bishops of their own party, and their peculiar Oratories,

Oratories, and would have no communion with the Bishops or Assemblies of that standing part that alwayes called themselves the Catholick Church.

The Church of *England* by the title of long prescription and the establishment of a Law, is the standing Church of this Nation, with which all the people of this Kingdom are bound to communicate; But our Non-conformists have chosen to themselves Pastors in opposition to the Bishops and Priests of the Church of *England*, and have erected their distinct Congregations to confront our Church Assemblies, and therefore by Mr. *Hales's* definition they are guilty of compleat Schism.

But Sir, it must be observ'd, that these men have run further than the *Arrians*, *Alelrians* and *Donatists* did at their first dividing: for though they had so little charity, as for a matter of dispute, to divide from the communion of the other part of the Church, yet they had so much Pudence, as they preserv'd to themselves some Bishops and Priests who had receiv'd their Consecration and Orders from the Catholick Church; and when their Bishops and Priesthood were worn out, the Factions expir'd;

pir'd; for they were not arriv'd to such a height of Fanaticism, as to think themselves a Church without the Government and Priesthood of the Apostolick line. No, they were so sacred and curious in this, that I find the *Arrians* cavilling at the Ordination of *Athanasius*, as not being Catholick and Canonical; just as the *Papists* objected against us the *Naggs-head* Consecration. And (by the way) that was the most weighty and considerable attempt, that ever *Rome* made upon the Church of *England*: and could they clearly have invalidated and disannull'd our succession of Bishops and Priesthood, all the learning of *England* could not have prov'd us a Catholick Church. But this Cavil was with demonstration confuted by that elaborate Piece of *Mr. Mason* Arch-Deacon of *Norfolk*. Sir, I hope that the merit of this Digression will beg its own pardon.

But to return to our *English* Sectaries according to *Mr. Hales's* notion, it would be indeed a very unhappy Schism in the Church of *England*, for the Bishop of *Norwich* and his Presbyters and Jurisdiction, to divide from the communion of the Archbishop of *Canterbury*, and to set up a Church of the *East Angles* divided from that of the *west*.

west. But supposing this; there were yet left to us this satisfaction, that we were still under the Government and Ministry of that Bishop and Priesthood, of whose Consecration and Orders we were sufficiently assur'd; and though this would be an unlucky Faction in the *English* Hierarchy, yet it would be no Schism from the Catholick Church.

But our Separatists are run to a further distance; for they have not set up Altar against Altar, or one Bishop in opposition to another, but have thrown off all the Bishops and Priests of the Apostolick Succession, and have erected a Synagogue against the Church; and set up a Lay-Elder in opposition to the Bishop and Priest. And this is not only a disobedience against the Laws, and a Schism from the establish'd Church of *England*; but is a separation from the Catholick Church. And seeing our Sectaries have no Priesthood, I believe their Conventicles to be no more a Church, than a Club of Mechanicks in a Coffee-house. For though some of these Congregations may retain Imposition of hands as a mockery of Ordination, yet the imposing of Lay-hands have no more power to confer Priesthood, than I have to constitute a Judge of *Oyer and Terminer*.

Mr.

Page 1.

Mr. *Hales* makes Schism and Sedition of a very resembling nature. He tells us, *That Sedition is a Lay Schism; and Schism is an Ecclesiastical Sedition.* Now, 'tis true, it would be a great Sedition to set up a Prince of the Blood in opposition to our Sovereign, who by long and Legal Investiture hath been possessed of Regal Supremacy: But it would be Sedition of a deeper dye, to renounce all Allegiance to our Prince, and to cast off the whole Royal Line, and to set up a Foreigner, or one who had no Alliance to the Royal Blood.

Thus, if to set up one Bishop in opposition to another (though both be of the same Apostolick Succession) if this be a Schism and a great disorder, then sure, for our Sectaries to cast off all the Bishops and Priests of the Catholick Church, and to set up such Teachers and Governours, who have no relation to the Sacerdotal Line, this must be *Apocryphal* the outmost and most Schismatical separation from the Catholick Church.

But Mr. *Hales* proceeds and gives us a distinction of Schism. *There is a Schism, where only one part is the Schismatick, for*

where the occasion is necessary; there will be
that separation, but *not* that is the stage of
the Separation is the Schismatick.

This shall be allowed to be Orthodox
too: and when our Non-conformists can
demonstrate, that it is necessary for them to
separate from the Church of England, we
will take off the Indultion, and absolve
them from Schism. But they must prove
this necessity from weightier Topicks than
Fringe and Lace. They must make it evi-
dent, that they cannot communicate with
us, without manifest dishonour to God, af-
front to Jesus and his holy Religion, and
evident hazard of their salvation. But this
can never be prov'd, but from the New Go-
spel of private Conscience, for I am sure the
Church of England is so happily constitu-
ted, that there is no Law nor Canon in the
four Evangelists, or in the Apostolick Acts
or Epistles, that will justify a separation
from it, much less vote it to be necessary.

Secondly, Our Author tells us, That there
is a Schism in which both parties are the
Schismaticks; for where the occasion of Se-
paration is unnecessary, neither side can be
excused from the guilt of Schism. An in-
stance of this he gives us in that great di-
vision

vision between the *Eastern* and *Western* Churches about the Observation of *Easter*.

I confess I can make no Defence for the Churches of the *East* or *West* for that uncharitable division upon the account of a different Ceremony; for sure the several parts of the Catholick Church might have enjoy'd their peculiar Rites and usages, and yet preserv'd an entire peace and universal communion. I am of St. *Austin's* mind,

Epist. 118. *Totum hoc genus liberas habet observationes, nec Disciplina ulla est in his melior gravi prudentique Christiano, quam ut commodo agat quo agere videris Ecclesiam ad quamcunque forte devenerit.*

But how this Instance of the Paschal Schism should be improv'd to serve the Interest of our *English* Sectaries; I can no way discern. He that can from hence extract a Plea for our Non-conformists, must have greater skill in Theological Chymistry, than I dare pretend to. For though this unhappy controversie occasioned a breach of charity and communion, yet here was no departure from the Catholick Church on either side, nor any violation of Order and Government; for the Christians of the *East* observ'd the Canons and Customs of the

Eastern

Eastern Church, and submitted themselves to the Government and Ministry of those Bishops and Priests, in whose Jurisdiction they liv'd, and so likewise in the *West, vice versa*. And would our Non-conformists learn but so much Order and Obedience, there were an end of the Schism.

Thus I have consider'd the Theorems of our Admir'd Author, and I find no mischief in them; but there are still behind such a Train of consequences, as (in my opinion) are of very evil insinuation, and do no way merit to be reckon'd among his *Golden Remains*.

I cannot approve of his severe Censure upon the Antient Church, upon the account of the Paschal difference: for he interprets that Breach to be a just judgement of God, (But then Sir, mark the Provocation) because (says he) that through sloth and blind obedience, men examin'd not the things, which they were taught: but like Beasts of Burden patiently couch'd down, and indifferently underwent whatever their Superiours laid upon them.

I abhor the Barbarity of rifling Sepulchres, or disturbing the Ashes of the Dead.

But

But I wish our ingenious Author had invented some kinder Emblems for the Ancient Christians, than Afs and Camel. For though they were so humble and peaceable, as quietly to submit to the Orders of their Spiritual Governours, yet they were not so tame as to truckle to an Idol, though commanded to couch by *Imperial Injunctions*.

I will never plead for a brutish inadvertency, or a blind and unchristian obedience to our Superiours. The Church provides by a Canon, that all Christians should once be *Catechumens*, instructed in the plain Fundamentals of Faith and Piety; and therefore it is not intended, that men should be impos'd upon in matters that concern their common salvation, and there is great reason, that in things of that moment men should be cautious and inquisitive. But I believe that Apostolick Canon, *Let all things be done in Decency and Order*, hath left a great scope to the wisdom of our Superiours, to order the publick Administrations of Religion. And in institutions of this nature (the people being secured of all the pure necessities to salvation) I don't think they are oblig'd to any further examination, their greatest duty in this case is a quiet submission. The Gentile Christians of *Antioch*,
knew

knew themselves to be free'd from all Jew^{ish} or Levitical Observances, but yet when the Council at *Jerusalem* for prudential Reasons and considerations enjoyn'd them the Abstinence from Blood and things offered to Idols; we don't read, that they enquir'd any further, but quietly obeyed that Canon, and yet I hope those primitive Christians deserv'd a better name and character than Beasts of Burden in matters of this nature, I cannot yet discern the guilt or irreligion of a blind obedience.

I could wish that all Christians would keep the common Faith, and practise the plain Rules of Christian Religion, and these things being preserv'd entire, I see no mischief if in other things we should leave our Superiours to govern, and submit even with blind obedience, and not trouble our selves and the World with nice and scrupulous examinations. Blind or unexamining obedience to our Superiours, with those limitations I have stated, would so much assure the peace and order of the Church, that if it were not a vertue, yet I am sure it would be a lesser crime, than Pride, Schism or obstinate disobedience.

Our Author reflects again upon the Paschal Schism in these words,

Page 3

We may plainly see the danger of our Appeal to Antiquity for Resolution in controverted Points of Faith, and how small Relief we are to expect from them; for if the Direction of the chiefest Guides and Directors of the Church, did in a point so Trivial so mainly fail them, can we without the imputation of great Grossness and Folly, think so poor-spirited Persons competent Judges of the Questions now on foot between the Churches? Pardon me, I know what temptation drew that note from me,

Now Sir you may perceive that the Author was very sensible, that there was some such guilt in this passage, as would stand in need of pardon. And therefore if you dare adventure the scandal of giving pardon to a man, after he is dead, you may remit this guilty passion of Mr. Hales: for my part, I have charity for him, because he tells us, that this expression was drawn from him, by some vehement Temptation. And you know, that a very great Apostle under a Temptation denied the Son of God; and if this Good man in such a Hurricane, Renounced

notified all the Fathers of the Church, this should plead for our compassion.

What that particular Temptation was that occasioned this Ecstasie, he was not pleas'd to acquaint us, and therefore I cannot determine, but give me leave to conjecture. I find Mr. Hales had the ill Destiny to be a member of the *Belgick* Synod, and he informs us in his Epistles, that it was sometimes his Province, to refute the Arguments of the *Remonstrants*, (*Messe absente.*) Now perhaps, observing that those poor-spirited Antients, would not be press'd into the *States* service, but were all of a different opinion from that Synod, who knows but this unlucky contradiction, and his conversing too much with *Dammannus*, might put him into an unwary heat, and make him Reprobate all Antiquity. Our Church has so much Reverence for the Antients, as in her publick Articles to own the Authority of the first four General Councils, and King *James* himself would never impose upon us the Novel Decrees of *Dort*.

I confess Sir, ever since I understood Greek, I have had the Grossness and Folly (as Mr. H. interprets it) to have more

value for the Judgement of St. Cyril of Jerusalem, St. Gregory Nazianzen and St. Chrysostome, than for the opinion of Bogermanus, Sybrandus, Beza or Gomarus. I have been so silly as to think the Antient, Catholick Council of Nice (that was but three Centuries remov'd from the Apostles) did merit more Authority and esteem in the Christian Church, than that partial and Modern Assembly of Dort. And I cannot yet alter my Perswasion. But I would gladly quit my self from those ugly imputations of Grossness and Folly.

I must therefore examine the Arguments of Mr. Hales, by which he invalidates the Authority of the Antients.

First, He accuses them for Poor-spirited Persons. Indeed they never were so daring as to be so bold with the Attributes of God, as the Dutch Professors were in the Synod of Dort, or as Beza was in Geneva: but yet these poor-spirited men had the Resolution to be Martyrs for the Name of Jesus; and that Sir, I should think, is a very divine and noble piece of Gallantry. Besides, some of them left to the World their *Golden Remains*, excellent Monuments of their Piety and Learning, as worthy as our Authors.

Secondly,

Secondly, But his great Argument against Appealing to the Judgement of the Antients, is their indiscretion about that trivial matter of the observation of *Easter*.

The Churches of the *East* and *West*, were not without some plausible reasons, for their different observance of that Festival, and though they will not amount to a substantial Apology for that Controversie, yet they will something help to lessen the vastness of the Indiscretion: for the *Eastern* Church had been taught by the Apostles, an innocent compliance to the *Jews* in those Quarters, that they might not scandal them by a sudden and total departure from all the Mosaical Rites and Observances; and therefore the Christians in the *East* governed them by St. *Pauls* Rule of compliance, to the *Jews* they so far became *Jews*, as to celebrate their *Easter* Festival, upon the fourteenth Month, when the *Jews* observ'd their Paschal. And though I confess, that Reason was out of force in two or three Centuries, yet Sir, you know, Custom has a Great Empire upon wiser creatures, than Beasts of Burden: and therefore it was no Prodigy of imprudence, nor any Divine Judgement, if they were so tenaci-

ous of an Antient custom, that had a very Innocent and Apostolick Foundation. The *Western Church* being at a great distance from *Palestine*, was never oblig'd to that compliance to the *Jews*: But being left to their Christian Liberty, and assured by an infallible Oracle, That our Lord arose from the Dead upon the first day of the Week, therefore they judg'd it most apostolic and rational, to celebrate the Anniversary Feast of the Resurrection, upon a *Dies Dominicus*.

This appear'd so reasonable to that excellent Prince *Constantine* the Great, that with great Resolution he oppos'd the *Jewish* compliance of the *Eastern Christians*, and in his General Epistle concerning the Transactions of the Council of *Nice*, he dissuades the Christian Church from that custom, *Itaque nihil vobis commune sit cum infestissima Judaeorum Turba Domini Percussoribus*. And besides his Imperial Ratification of the Canon of *Nice*, he inforces a General Uniformity in the Observation of *Easter*, by a very plausible Reason, in the same Epistle. — *Unam*

Nicoph. l. 1. c. 25.

Laug. l. 1. c. 1.

esse Catholicam suam Ecclesiam voluit, cujus tametsi partes in multis variisque sunt dispersae locis, uno tamen spiritu, hoc est, De-
vino

*vino Arbitrio poterat. Consideret porro
sententiarum vestra solertia, quam gravis sit
& inextinguibilis, per eundem Dies, ultra quatuor
seculis intentos esse, illos vero vacare
convitiis.* All I design by this, is, to shew
that there was so much Plausibility on each
side, that there was something in the case
more than Trifle, and not such monstrous
Grossness and Folly as our Author repre-
sents.

But grant this Controversie to be trivial,
and the Ancients indiscreet in the manage-
of it, yet I cannot discern the Logick of
his conclusion, that therefore they are not
to be appeal'd unto in any controversie of
Religion.

The sense of this Argument amounts to
thus much, Because the wisest and most learn-
ed men, have sometimes their mistakes and
indiscretions, therefore their Judgement is
never to be regarded in any matter of mo-
ment. Ifancy the World would find vast
inconveniencies by such a consequence.

Sir, I request you to lend me your Italian
Boccaline, for the Conventions of *Parnas-
sus* have now as much Authority as the
four first General Councils, and sure
F 4 there

there will not be so much Grossness and Folly, in Appealing to the Sentence of *Apollo*, as in consulting the Judgement of the poor-spirited Antients. Pray search the Rolls of *Parmentus*, that we may know whether *Apollo* have Recorded Bishop *Jewel*, and all the Champions of the Reformation for Fools and Asses; for I observe they were all so impertinent, as in the controversie with *Rome* to Appeal very often to the Judgement of the Antient Fathers.

Tom. 1.
Lib. 10.
Cap. 5.
Sect. 1.

Learned *Chamier* in his motto (for antiquity sake I have chosen the Hebrew Title) disputing *de usu Canonis*, censures his *Romish* Adversaries, for declining the Judgement of the Antients in that Controversie, *Dissemblant Adversarii hanc tantam Antiquorum Testimoniorum & copiam, & vehementiam: ut solent à solis Radiis oculos avertere, quibus lippitudo est incommoda.*

There are two Cases in which we Appeal to the old Catholick Fathers.

1. In Controversies of Faith, or the great Doctrines of Christian Religion.

2. Concerning the Government, Customs

stone and Discipline of the Antient Church.

Now the great Dispute is, Whether we may appeal to their judgement in matters of Faith. And here I will freely trust you with my Sentiments. My Belief of the great Fundamentals and Doctrinals of Christianity is founded upon those Divine Oracles of the Holy Scriptures: But my Perswasion is much help'd and establish'd by the universal consent of the old Catholick Church in the same Articles. For I consider, that the Antients of the first four Centuries, liv'd very nigh the time of the first Promulgation of Christianity, when the Sense of the Apostolick Age was yet fresh and early. And I am hugely confirm'd by observing, that the old *Greek* Fathers and Councils expounded the Creed just as we do: for sure they must in reason be suppos'd to understand the Idiom of their own Language, and therefore to interpret the Mysteries of the Gospel better than we, who are so many Ages remov'd from the first Revelation, and are but Forreigners to that Language in which the Gospel was writ.

There

There is still a controversie on foot in the Churches (to use the Phrase of our Author) concerning the eternal Divinity of *Jesus* the Son of God, and the Resurrection of the Flesh is still called in Question. Now though my Belief of these two Articles, is primarily founded upon the Sacred Scriptures, yet that which makes up my Plerophorie, is the authority of the Antients. For though the Sacred Writings appear very expresse in those two Articles, yet I have seen all those Texts cunningly evaded by the plausible interpretations of the *seminaries*, that I confess it is great satisfaction to me, that the ancient Catholick Church did in General Councils maintain those Articles and expound the Holy Text in that sense which we receive. I was about to have concluded this with an old sentence of *Vidcentius Lyrinensis*; but I consider'd, that to prove the authority of the Antients, by an anient Author, would be false Logick, and a gross impertinence; and I am very shy of those ill-looking imputations. Therefore I will end with the authority of the great *Chamier*, who was but a Modern Divine, and of the Reformed *Galli-*

can Church, and I hope our Appeal to him will be allowed.

In the controversy *De Scriptura interpretatione*, he discourses of the several helps to a right interpretation of Scripture, and among the rest mentions the judgement of the Antients. *Alcay ordo, veterum est, atque eorum qui nostram aetatem praeceperunt. Harum labores nemo pium dubitat, Deum exorare voluisse, ut qui viventes profuerunt Ecclesiae, mortui non sint inutiles. Juvenis ergo et valde quidem juvat, sciscitari quid senserint olim boni Patres, tum de fidei Articulis, tum de singularum Scripturae locorum interpretatione; neque eorum Testimonium parvi facienda, modo minus rejicienda absque gravissima Ratione, nisi non debeant fidei nostra dominari.*

Tom. I. lib. 16. cap. 5. sect. 3.

This learned man was under no temptation as our Author was, and therefore expresses his opinion of the Antients with much Reason and Reverence: and therefore if I have been guilty of Grovelness and Folly in my appeal to Antiquity, you see Sir, I have very Learned Fools to bear me company.

2. Our

2. Our next Appeal to Antiquity is in the Questions concerning the antient Government and Discipline of the Catholick Church.

Methinks there should be no dispute concerning the Equity or Reasonableness of our Appeal in this case. For all Courts of Justice, in a Question concerning an antient custom or practice, do constantly pass sentence, according to the Testimonies of the most aged men. And though we should grant, that the antient Fathers were not wise enough to be Judges, yet sure their very antiquity makes them the most competent Witnesses of the Government and Practice of the Church, in the first Ages of Christianity.

What authority have we, for Infant Baptism, the Lords Day, the dispensing the Eucharist to Women, but the Authority and Practice of the Antients?

Sir, you see our House of Peers, when their Priviledges were questioned by the Commons, thought it the most rational Method to determine that controversy, by an Appeal to antient Presidents. And if our Protesting Lords would be as just to the Church, as they are to their own Court, and allow the antient Records of the Catholick Church to be as Sacred, as the old

old Rolls of Parliament, they would have oblig'd themselves never to alter Episcopal Government. For we can shew more numerous, and far more antient Monuments to prove the Primitive and continued Jurisdiction of Bishops, than their Lordships can produce, to assert their peculiar Prerogatives.

But Sir, if you would more clearly understand this necessity or usefulness of appealing to the Antients, let me humbly offer this advice. I know your Temper is serious and contemplative, but I advise you upon this special occasion to compose your mind into an extraordinary Fixation; and when you are retired, and your eyes shut, and your arms folded, Then think out of the World all Councils and Fathers, Fancy we had no more notice of the Judgement or Practice of the Antients, than *Origen* had of his State of Pre-existence; Suppose this present Age of the Church to have no Monument of Christian Antiquity, but the Gospels and Epistles in *Greek*, and no skill in that Language, but what we learned from Pagan Orators, Poets and Philosophers: And at my next Visit pray acquaint me

me with the Result of your thoughts? Whether in those considerations you did not fancy a strange Darkness upon the face of *Christiandome*, and see a necessity of a New Revelation to interpret the Old.

Our Author proceeds and tells us, *he sees no Reason, why opinionum varietas & opinantium unitas should be desired, why we might not differ in opinion, and yet communicate in Sacris.*

The honour of God and Religion have so much suffered by our Divisions, that I wish with St. Paul, *Rom. 15. 6. That we might with one mind and with one mouth Glorify God the Father of our Lord Jesus Christ.* But since our controversies in Religion are so far multiplied, that there is no hope the Christian World should ever unite in one judgement, without the force of a Miracle, yet it would be happy if all Christians would quietly enjoy their Differences of Opinion, and be so far off one mind, as to go up together to the Temple to pray and communicate with the *Catholic Church in Sacris.*

The Church of England retains no Sacraments, but those which have the manifest Authority of Divine Institution. All the Prayers of this Church are immediately directed to the Eternal God: and all presented in the Name of Jesus. We Petition for nothing, but what the Religion of Jesus allows us to supplicate. And therefore I see no reason why all the People of this Nation, who are not Atheists and Anti-christians, should not communicate with us in those confessed Services of Prayers, Praises and Sacramentals.

And this is all that is required by that Tyrannical Act of Uniformity. And therefore that great Popular Orator in his late Harangue to the House of Lords has imposed a Fallacy upon us, For he passionately complains against the Law, for *devesting the People of their Properties*, only because they cannot agree with Church-men in some uncertain Opinions of Religion.

I hope it will not amount to Scandalum Magnatum to say, that this is meer Sophistry.

Sophistry. For our Laws prosecute no man for difference of Opinion; no, so far from this, that the very *Act* against *Conventicles* allows our Dissenters, not only their different Opinions, but the quiet use and enjoyment of their several Religions in their own Families; nay, it granted them a further Favour and Liberty, that they might receive four or five more of the same dissenting Brotherhood, to make the exercise more full and satisfying. Here was nothing prohibited but noise and multitude. But they might notwithstanding that Law have peaceably enjoyed their different Opinions and Property too (that great Fundamental of State Religion.) The Church doth not put the souls of men upon the Rack, or command an exact consent to all her Publick Articles, but indulges a difference of Opinion: it only provides for the Beauty, Order and Solemnity of Publick Worship, by enjoyning all the Christians of this Kingdom to communicate with us in those common *SACRAMENTS*, that all sober Christians acknowledge to be of universal obligation.

But

But here your Doctor would Rejoyn, that it is as far from Cornwall to *Bethwick*, as from *Berwick* to *Cornwall*, and demand a Reason, why we do not exercise as much charity to others, as we expect to *see* selves, or why we should not with as much Reason be obliged to communicate with their Assemblies, as to expect them to be present at ours. For our Author was too kind to Dissenters, as he tells us, *He sees no Reason why we should not mix with those divided Assemblies, where there was nothing done, but what True Piety and Devotion would brook.*

If I may credit my own conscience, I have a very serious love and veneration for all True Piety and Devotion. But I am resolved to have no communion with *Conventicles*, and will faithfully acquaint you with my Reasons for that Resolve.

First, My ears are not fitted for the unintelligible Raptodies of *Enthusiastick Divinity*. Nothing impresses upon me, but what my Reason and Judgement can give a *liber* account of. And I am

G

sure,

sure, there are many Assemblies in England, called Religious Meetings, whose chiefest Devotions consist in nothing but Froth and Groans (to borrow an odd phrase from our Author.)

Secondly, I will appeal from our Author, to Mr. Hales, who towards the end of this Tract gives us a very Orthodox Definition of a Conventicle. A Conventicle is a Congregation of Schismatics, or all Meetings upon unnecessary separation, (and concludes) that it is not lawful, no not for Prayer, for Hearing, for Conference, or for any other Religious Office whatsoever, for the People to Assemble otherwise, than by Publick Order is allowed.

Now since I can enjoy a communion with the Catholick Church, and all the advantages of Christianity, without going to a Conventicle; I think it were neither Piety nor Devotion for me to communicate with those Congregations, which our Author grants to be unlawful Assemblies. Had I lived in the days of Dioclesian, I would have been a member of the *Ecclesia Subterranea*, and have assembled

assembled with the Catholick Christi-
 ans in Caves and Grotto's, which neces-
 sity had consecrated into Holy Places;
 But since it is my happy Lot to live in
 that Age and Kingdom, where Christi-
 anity may be confessed above ground,
 since a just Authority hath opened our
 Churches, seeing I may offer all the
 Publick Devotions that God requires, in
 those Solemn Places which the Law ap-
 points; Since I can at the same time
 be both Devout towards God, and Obe-
 dient to my Governours, I resolve I
 will have no communion with those As-
 semblies, which the Law of the Nati-
 on, and the Canons of the Church make
 irregular. Sir, I assure you, it adds
 some cheerfulness to my Publick Devo-
 tions, that I can at the same time,
 both give unto God, the things that are
 God's, and to *Cæsar*, the things that are
Cæsar's;

Thirdly, I resolve I will never be a
 member of our separate Congregations,
 because in them I cannot be assured of
 my compleat communion with the Catho-
 lick Church, or the advantages of a Re-
 gular Priesthood.

G 1

I que-

I question not, but God may pardon without the Absolution of a Priest, and give a man possession of eternal life, without the seal or title of a Sacrament: but salvation is a matter of such vast importance, that I would never adventure it upon extraordinary Methods: in concerns of Religion and everlasting interest, I love to enjoy all the security, that God hath given to mankind. In that great Schism of *Israel*, some of the most sober and considering *Jews*, were not satisfied with their communion in that new Church of *Israel*, though it was established by the Law of *Jeroboam*, but returned to worship at *Jerusalem*; yet the Tribes of *Israel* retained the same Creed with those of *Judah*, and the Calves of *Dan* and *Bethel* were not design'd for Idols, but set up in imitation of the Cherubims in the Temple; but these wise men were dissatisfied, because their Priests were not of the *Aaronical* Line, and had no other Consecration or Authority, but what was deriv'd from the Patents of *Jeroboam*, and they could not be assured, that God would accept their Oblations from the hands of those men, who had

What ever ye bind on Earth, is bound in Heaven; and whose sins ye Remit, they are Remitted? For as the Father gave Power to the Son to Remit sins, so the Son of God hath committed the same Power to his Ministers on Earth.

I believe the Power of Absolution which was conferred upon the Christian Priesthood, by the Commission of our Lord, is not so large, as the Pope would extend it; nor yet so inconsiderable as the Puritan fancies it. I believe our Saviour did not trifle, when he granted that Character to the Apostles, but sure there is something in that Authority, that is solemn and momentous, and whatever it be, I resolve to enjoy the benefit of it. And therefore I declare, that I would sooner travel from London to Larissa, to communicate with the Greek Church, where I might be assured of Priestly Authority, than walk from Temple-Bar to Westminster, to joyn with a Lay-Convention. I know no Rule in the World, that can rationally assure me of Ministerial Authority, but a Sacerdotal succession from the Apostles.

As

I As for the Pretension of Inspiration, it is no more than *Mahomet* and *Manes*, and every Impostor have pretended. Their Argument from Gifts and Qualifications, weighs nothing with me. A Jew under the *Mosaic* Oeconomy, might have hired an *Hebrew* Butcher, who might have slain his Lamb or Goat, and have dress'd it, and laid it upon an Altar with as much art and exactness, as the eldest Priest in the Temple: but then it had been no Sacrifice, nor have ever been accepted of God, as a Legal Attonement: no, it was the Priests offering Sacrifice, that made them Peace-offerings; it was the Priests sprinkling the blood upon the Altar of the Lord, and his burning the Fat, that was an essential Requisite to render the Oblation a sweet savour unto the Lord. Angels and Arch-Angels are Wise, Zealous and Holy Spirits, but all their excellencies do not make them Priests, though in another sense they are Ministering Spirits. To conclude this, since I can no way be rationally secured of my Relation to Christ, or of my participation of all the advantages of Christianity, but by a communion with the Carbo-

Lev. 17.
3, 6.

lick Church and its Ministerial Authority, I do therefore assure you, that I have a greater value for my communion with the Priests and the Temple, than for that ador'd *Diana* of English Propriety. And if any unhappy circumstance should ever put me upon the experiment, I would desert this, to enjoy the other.

Sir, if ever the Christian World become wise and sober, this very consideration would repair the Breaches of the Catholick Church, and prove the final Ruine of Fanatick Conventicles.

Our Author passionately declaims against the Supremacy and Ambition of Bishops.

I confess, Pride and Ambition are greatly inconsistent with the humble nature of Christianity, and are strange indecencies in Spiritual Governours: and I will never make an Apology for Vice and Disorder. But this ought not to be urged as a Reason for the extirpation of Episcopacy. Our Lord did not suspend nor degrade his Apostles, because there was a strife among them, who should be the greatest.
Nor

Not would it be just to charge all Bishops with these over-impositions. I observe one famous Instance of Humility in the Chair of Rome, and that Sir, you know, is the most Princes Seat of Ambition.

Gregory Bishop of Rome, who in the year of our Lord 596. sent Augustine to England to convert the Saxons, in his Epistle to Eulogius Bishop of Alexandria disowns the ambitious Title of Universal Supremacy. *Indicare vobis benignitudo scilicet, cum se quibusdam non superbia superba vocabula, quales apostoli radice proderunt, et non superbia, et cetera. Item iustitia. Quod verum est, omni pro domo, et non superbia, et scio quis sum, qui dicit. Eodem modo Fratres estis, moribus Patres, non ergo iusti, sed quia iustitia vestra sunt, indicare curavi.* *Epistola quam ad me ipsam qui praebebat discreto, superbia appellatur, verum Universalem me Papam dicenti, imprimere curastis. Quod peto dulcissima mihi sanctitas vestra ultra non faciat. Quia vobis subtrahitur quod alteri prae, quam ratio extigit, praebeatur.* And we must not look

look upon this Modesty, as the Poor spi-
rited humour of this single Bishop; for
he assures us in the same Epistle, that it
was the constant humility of his Prede-
cessors. *Reverent verba quæ vani-
tatem instant, & charitatem vulnerant,
& quidem in Sancta Chalcedonenſi Synodo
atque poſt à ſubſequentibus Patribus hoc
Deceſſariis meo oblato meſtra ſanctitas
novit, ſed tamen nullus eorum uti hoc
quam vocabulo voluit.*

But Sir, our Author not only protests
against the Ambition, but the Authority
of Bishops: for he tells us, *They do but
abuse themselves and others, that would
persuade us, that Bishops by Christs insti-
tution, have any Superiority over other men,
than that of Reverence.*

He grants, that there is a greater Re-
verence due to them, than to other men,
but how this should become a duty, with-
out supposing a just superiority to exact it,
I cannot understand.

I will not here ingage in the Contro-
versie about the Divine Right of Episco-
pacy. But I am sure the Apostles had a
Superiority

Superiority over the Seventy Disciples by Christs Institution, and I am certain that the Antient Catholick Church did esteem Bishops as the Apostles Successors. The first we meet with in Ecclesiastical History that ever denyed the Superiority of Bishops, was *Aetius* a discomfited *Arian*, and *Epiphanius* records him for a Heretick, and brands his Opinion as a Diabolical Delusion.

So Sir, there remains nothing more considerable in our Author, only the old Puritan Cavil against all Pomp and Gestures, Garments and Musick in Publick Worship. I confess, I dislike the gaudy Pageantry and numerous Ceremonies of the *Ordo Romanus*, and I as much abhor the Rudeness of a Conventicle.

Sir, I have neither mind nor leisure to examine the Scruples of nicer fancies, but I will propound these Questions, and reserve them for future consideration.

1. Whether the Governours of the Catholick Church have not as much Authority to make Institutions in matters indifferent, as the Apostles? Whether the

Womans

Women's Veil, or the Holy Kiss, were more *fur. ditius*, than the Surplice or Sign of the Cross. *that the Ancient Church as the Apostles directed*
 .1. Whether a Pompous Superstition in Publick Worship, be not more pardonable, than a Rude Forlornness? Or, whether a Sancy Rudeness will not sooner introduce Aclisiny than the most Glorious Superstition? *a Disposition to Delusion.*

.2. Whether the awful Adornments of the Jews, the Glory of the Tabernacle and the Temple, the Ornaments of the Priests, and their Musick, were Leviticall, or rather founded upon Moral Reasons? *generally and numerous Ceremonies of the Romans, and I as much abhor the*

4. Whether a Publick Oratory of Church that is set apart for the more Solemn Worship of the Eternal God, may not without Superstition be as Glorious and Magnificent, as the *Stadthouse in Holland* (except Imagery.) Whether a Respect to God, will not as much justify one, as a Relation to the States, will vindicate the other. *Protestant Church is more ready to make Inquiries in these kind.*
Whether the
 Sir,

(97)

Sir, Whenever you please to command,
I shall enquire for Resolution, in the
mean I rest,

Sir,

*Your Affectionate Friend
and Servant,*

R. C

FINIS.

(97)

Sir, Whenever you please to command,
I shall enquire for Resolution, in the
mean I rest,

Sir,

Your Affectionate Friend
and Servant,

R. C.

FINIS

7
m